of animals, commonly called by the names of soul and mind, may exist without the bodies or substances of them by themselves, after the animals are dead ; which plainly makes them to be incorporeal substances, as it were the separate and abstract essences of men. This hath been observed by a modern writer in these words:— " Est hominum abstractorum turn in omni vita, *tarn* in philosophia, magnus et us as et abusus. Abusus in eo con sis tit, quod cum videant aliqni, considerari posse, id est, inferri in rationes, acci-dentium incrementa et decrementa, sine conside-ratione corporum, sive subjectorum suorum (id quod appellatur abstrahere), loquuntur de acci-dentibus, tanquam possent ab omni corpore sepa-rari: hinc enira originem trahunt quorundam metaphysicorum crassi errores. Nam ex eo, quod considerari potest cogitatio, sine consideratione eorporis, inferre solent non esse opus corpora eogitantis." It is a great abuse, that some metaphysicians make of these abstract names, because cogitation can be considered alone without the consideration of body, therefore, to conclude* that it is not the action or accident of that body that thinks, but a substance by itself. —And the same writer elsewhere observes, that it is upon this ground, that when a man is dead and bariedy they say his soul (that is, his life) carr walk, sepa* rated from his body, and is seen by night amongst the graves.—By which means the vulgar are confirmed in their superstitious belief of ghosts* spirits, demons, devils* fairies, and hobgoblins, invisible powers and agents, called by several names$_y$ and that by those persons whose work it ought to be> rather to free men from such s